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## WEEKLY REVIEW.

—We often in writing take certain things for granted; consider some things not expressed as understood; we count upon the exercise of ordinary intelligence in the reader. When we speak of English officers in the army of the Sultan, we presume that our readers know that these persons are not now in the pay of H. M. the Queen. They are known as Major Fawcett, Major Norton, Lieut. Col. Ghuldham, Colonel Baker, etc. etc., but strictly speaking they are now ex-English officers or English ex-officers, with new-fangled names. A correspondent of the *Bombay Gazette* charges us with misrepresentation because we spoke of these persons as English officers! He further says that we are always indulging in senseless tirades against the Government. A third complaint is of this remark of ours: "English papers are glorifying the Turks for their victories."

"This is too sweeping. With the exception of a noisy war party, the *Guardian* must know that if the English nation is anything at present it is anti-Turkish."

We said nothing about the English nation. This is a strange method of contradiction. English papers, the leading papers of England, those with the largest circulation, are and have been glorifying the Turks for their victories. For a faint reflection of sentiment see the English correspondence of the *Bombay Gazette* or that of the *Times of India* for some months past. We said: "England has a minister at the Court of the Sultan." Upon this we have the criticism: "Have not other nations ministers there?" Well, we have a higher estimate of the importance of England than of that of other countries, and it comes much more home to us that England should fail to honour the cause of truth and righteousness than that others should do so. Something of the energy and faithfulness manifested by Lord Stratford de Redcliffe when ambassador at the Porte a generation ago, was demanded at a junction like this when so many thousands of helpless Christians have been massacred under circumstances of indescribable atrocity.—As for the Government of India it is incomparably the best Government India ever knew, and will compare very favorably with any Government on the earth. Tried by a Christian standard it is far from perfect, and whenever we have occasion we shall not hesitate to speak of its failings, as they strike us. If our criticism of the Opium and Abkaree policy seems to the writer in the *Bombay Gazette* as "senseless tirades," it is just possible that this may be owing to a deficiency in himself.

—We are very glad to hear that there is a proposal to reduce the Sunday work of the Postal Department.

—It is matter of congratulation that the first incumbent of the new Episcopate at Lahore is the Rev. Mr. French, who has spent so many years in India as a missionary of the Ch. M. Society, and who is held in such high regard by all. He is at present in England.

—We have received some numbers of *The Southern Cross*, a weekly religious journal published at Melbourne. We are greatly pleased with the tone and spirit of this paper. In the number for Aug. 25, the editor, with great power of analysis and felicitious characterization, passes in review three of the most notable and successful evangelists of our time who have visited Australia,—Rev. Wm. Taylor, Rev. Dr. Somerville and Mr. Varley. We will endeavour to make room for the chief portion of this. At the close the editor mentions some things that the three preachers have in common, 1. *Naturalness of manner.* "Their style in each case is an improvement on themselves, not a servile imitation of some other." 2. The abundant use of *figures and illustrative incidents.* 3. Clear, firm *reasoning.* 4. Habitual and constant use of the Word of God. These papers are filled with reports of the work of Dr. Somerville and Mr. Varley. Dr. S. had left Melbourne and had been preaching in Maryborough, Castlemaine, Sandhurst, etc. He was soon to leave for Queensland. His work in Victoria seems to have been greatly blessed, far beyond anything seen during his visit to this country. In this country it is a great thing to get a few hundreds together to hear the Gospel. Whereas, in Victoria, even in the interior towns, from 1,000 to 3,000 came together to hear the preacher. Many were awakened to a consciousness of their need, and were led to decide for Christ. At Sandhurst, for instance, fifty on one occasion; 38, another night; 43, the last night. A Young Men's Christian Association was organized there. Mr. Varley was preaching in the Town Hall at Melbourne, and the place was sometimes so crowded that overflow meetings had to be extemporized. Of one of these Town Hall gatherings, the *Southern Cross* says: "Never was such seen here before, and from the fact of these meetings deepening in interest, we are confident that a wave of blessing is passing over our land, and that God is visiting us with showers of blessing."

—We are very glad that the Bombay Government disapprove of the project to introduce a drinking saloon into the Victoria Gardens. There is a single consideration which might suffice to dispose of this project. The garden is for Natives as well as Europeans; but Native gentlemen would certainly shrink from taking their ladies there, if there was a bar there. The public parks of England as a rule are without such appendages, and Cremorne shows what a place may become under such treatment.

—A friend favours as with the following extract from a letter received from England:

"I rejoice to see you have had rain in India—indeed I expected it. The Lord put it into my heart to pray earnestly and trustfully for it. I sent a petition up to our little chapel on the 2nd September, and Mr. Cook's (the minister's) prayer was indeed fervent. An electric chord seemed to bind the hearts of Christians together: and I felt sure that the Faithful One would hear His children's prayer. Coming out I said to Mr. Cook, I shall watch for news of the 2nd September. Well the week went on: of course I did not expect to know until I heard from you, when towards the end of the week, we read in the papers: 'Telegrams state that copious showers have fallen round Poona and Bombay. Rain began to fall on the second, and has continued ever since.' Praise the Lord! I sent in a request for thanksgiving on the Sunday following."

—So many years have gone by since Dr. Trumpp visited India, that we had almost forgotten the object of it. His translation of the *Adi Grunth* or sacred book of the Sikhs has at lenghth appeared. The *Athenæum* says:

"Dr. Trumpp characterizes the book (the Grunth) as one of the most shallow and empty ever written: it is full of vain repetitions; and we do not pretend to have read through its tedious and interminable rhapsodies, nor could we recommend any one to do so. The tenets of the sect are a strange mixture of monotheism, pantheism, and polytheism. While the unity of the Deity is loudly asserted, pantheism of the rankest kind is self-evident on every page: at the same time the worship of the lower classes was unquestionably polytheistic, the Guru being added to the number of divinities. The doctrine of transmigration of the soul was a snare, from which no Hindu philosopher, no founder of a new sect, not even the atheistic Buddha, could escape. That one doctrine is the common property, and the only common property, of every one of the post-Vedic religious conceptions, as being the only possible explanation of the sadly capricious distribution of temporal blessings to the unworthy, and the unjustifiable sufferings of the virtuous: this could only be accounted for by reference to what had happened in previous births, and what might happen in future births. Upon this was drafted the idea of Faith in Vishnu to bring about freedom from the endless coil of transmigration; the object therefore being personal extinction, there could be no room for the joys of a future state, or paradise, in such a system.

"We have cordially to thank Dr. Trumpp for this work, and the way in which it has been executed. The great name of the Sikh civil polity had reflected a celebrity on the tenets of the supposed new religion, which it never deserved. Two things are proved beyond doubt, that Sikhism is but a sect of Hinduism, and is gradually being reabsorbed into the greater system. As to the alleged amalgamation of Hindu and Mohammedan, it was neither contemplated by Nanuk, nor realized in the slightest degree. The mysticism of the Mohammedan Sufy and the Hindu speculative Rationalist may have a common ground, but there can he no point of contact between one religious system based upon strict monotheism and one founded on uncompromising pantheism."

Does the *Athenæum* know about the Mahomedan sects of Western India, that of the Khojas, for instance, in which Mahomedism and Hinduism are blended in a most remarkable way?

—A correspondent sends us the following extract from an article by D. L. Taylor in the *Bible Banner*, with regard to the death of the penitent thief:

"Explained in the light of historical fact, it is a matter of doubt if Christ and the thief died in the same current Jewish day. Their day both ended and began at sunset. Christ died at 3 o'clock in the afternoon, but the two thieves lived until even, or consequently until that day ended."

The only historical testimony we have on this point is that of the Apostle John, and so far from saying that the two thieves lived till even, he intimates directly the contrary. The crucifixion took place on the day before the Jewish Sabbath, called "the preparation;" and the Jews considered it most important that the bodies should be removed before the Sabbath, that is before Friday evening; and moreover it was contrary to the Mosaic law that the bodies should remain suspended over night, (Deut. xxi. 22,23.) So the Jews, on the Friday, besought Pilate that the legs of the crucified ones might be broken, to accelerate their death, so that the bodies might be taken away. "Then came the soldiers and broke the legs of the first, and of the other who was crucified with him. But when they came to Jesus and saw that he was dead already, they brake not his legs." It was the Jewish custom not only to remove the body from the cross, but to bury it, before sunset. Josephus says: "So great care did the Jews take respecting sepulture, that even the bodies of those condemned to be crucified, they took down and buried before sunset." B. J. 4, 5, 2.

—A correspondent says:

"Could you write something in the *Guardian* regarding "lotteries," and the sin of having anything to do with them? Also about the need of Church

Discipline, as I have had the question put to me, Where's the need of having a Discipline (alluding to the Meth. book of Discipline) when all we want is in the Bible."

All we want is in the Bible; it is able to make the man of God perfect, thoroughly furnished unto all good works. But some are mighty in the Scriptures and others are not, and perhaps there is not a man living who knows them so well, that he could not get *some* light from another disciple. A Paul and a Peter did not see exactly alike at Antioch. God uses one man to teach another, until the day come in which no man shall need to say to his brother, know the Lord. For centuries the Church, even with an open Bible, remained ignorant of her obligation to engage in Foreign Missions. In the last century, the majority of English Christians could find nothing against slavery in the Bible. The fact is, almost every body, to an extent he is little aware of, gets his idea of the Bible from the community of which he is a member. Personal prayerful study of the Bible is of the highest importance; but a man who sincerely desires to know all the teaching of the book, will not refuse to learn from others. It is not the mind of Christ that every generation of Scriptures should disclaim such help as is afforded by the accumulated experience of previous generations. Methodists claims for their book of Discipline that it is the embodied experience of good men who for the last century and a half have been constantly searching the Bible for its testimony regarding the way of life, and studying the application of Christian principles to modern practice. It is certainly not desirable that they who have the rule in the churches (Heb. xiii. 17) should be thrown upon their own ideas of Scripture in the government of their flocks; a pastor might in this way do an amount of harm that could not easily be told or remedied. The members of a church are not guided by the mere judgment of those who are now over them in the Lord, but have the advantage of the counsels of those who have gone before. Thus it is in the evangelical churches generally. On either side there is the possibility of abuse: but we think the greater possibility is on the side of those who act independently of all foregone experience. With regard to lotteries, they are a contravention of the law "Thou shalt love thy neighbour as thyself." A man competes for a hazard that shall take money out of the pockets of a thousand people to put in his own; and if he loved his neighbours as himself he would experience a thousand times more grief for the losses sustained by them than joy for the personal gain. Only a selfish man can have any pleasure in such gains. Just in the degree in which a man removes his interests from the domain of endeavour to that of chance, is he demoralized for the work God has given him to do.

—The emancipation recently proclaimed by the Queen of Madagascar, does not embrace all the slaves in the island, but only those Africans brought into the island as slaves since the Treaty of 1865. There are native slaves, captives in war or their descendants, thought by some to number two millions, who are not affected by the recent act. Their servitude is comparatively mild.

—H. E. the Governor of Bombay has pointed out to the Town Council that the proposal to plant a Café Restaurant in the Victoria Gardens would not be in harmony with the objects for which these gardens were instituted. The opportunity to do this was furnished him by a Memorial from the Bombay Missionary Conference (which was followed by one from the Young Men's Christian Association.) If the Governor had not so promptly moved in the matter there would have been a Memorial from the leading Native gentlemen. We must say that we are not a little surprised at the recklessness that has characterized our Municipal fathers. These noble, grave and reverend seignors have seemed to forget that they were representative persons and bound to consider the feelings of the Natives of this country. They have acted simply as though the whole matter at issue related to Englishmen and Eurasians. Now the gardens could not be more effectually spoiled for the Native gentry than by the introduction of a Café Restaurant where foreigners could take their pegs. The Municipal Commissioner seems to have quite forgotten what was due to his own office, to the public and to Government, when he snappishly submitted the Memorial and the Letter of Government, with a Minute saying:

"I do not suppose the Town Council will attach much importance to the accompanying memorial emanating as it does from an insignificant and intolerant section of the community, but in deference to the wishes of Government as expressed in the Chief Secretary's letter, I would suggest that the proposed agreement with Messrs. Bounevialle and Co. be modified."

But instead of a modification, the scheme had to be abandoned. Mr. Kirkham drew attention to the objectionable and needlessly offensive character of the language used by Mr. Grant, but the latter had not the magnanimity or good sense to withdraw it. The matter may now be allowed to rest.

"They have their reward." The following (sent us by a friend) is a sample of the Dead Sea apples gathered by Protestant parents who place their children in Roman Catholic Schools. We give the letter verbatim. Does it not seem that more attention had been paid to the child's protestantism than to his composition? Does the letter indicate that maturity of mind which is necessary to choose a change of church relations? We meet a great number of such cases in attendants upon Roman Schools,—and yet nominal protestants are asleep upon the subject, and flit around the seductive light, until their children pass through the fire.

"*My dear Mamma.* I hope you are quite well as it leaves me the same at present and I am glad to tell you that I am going to become a Catholic and are you going to come for the Act if you are write and tell me and I will let you know when the Act will begin that you may be able to come and I am glad to tell you that the examination will take place on ... ... ... ... and if we pass we will be promoted to a higher class and please answer as quick as possible and I have nothing more to say with love and kisses to all at home."

—We have been favoured with a Report of the House of Hope, Bombay. Since January last this house, situated in Mazagon, has been open for those who wished to avail themselves of it. Nine women have found a welcome asylum there, and a number of these have given evidence that the invitations of the Gospel have not been addressed to them in vain. "Their time is occupied with healthful household duties and needle work." The Home is open to all lady visitors who take an interest in the work. The total outlay since January 1st has been Rs. 1261. The work is supported wholly by voluntary contribntions. We cordially commend this work of faith and labour of love, to the sympathy, the prayers and pecuniary aid of our readers.

—The position of the matters in Armenia is decidedly altered. The Turks are giving way before the Russians. Nor can it be said that the Russians are losing ground in Bulgaria. But neither has Plevna been taken by them, nor have the Turks recaptured the Shipka Pass.

—In the *Freeman* of Sept. 7 is a sketch of the life and work of the late Rev. R. J. Ellis of the Baptist Mission, Bengal, whose lamented death (July 29th) has been already mentioned by us. The sketch is from a sermon preached in Calcutta, by the Rev. A. Williams, and very happily brings out the characteristics and labours of this devoted and most valuable missionary. We are only sorry that the limited space at our command precludes our printing it.

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*Madras Letter.*

Rev. Mr. Pym, a clergyman of the Church of England, sent out by the Anglo-Indian Society for Evangelistic effort in this land, has been holding a series of meetings in this city. On Sabbath the 7th inst. he preached in Trinity, St. George's, and Christ Churches, all "Low Church." He held meetings in Memorial Hall from Monday to Friday every evening, and conducted a prayer meeting from 7 to 7-45 A. M., daily. These Meetings were thoroughly advertised by posters, notices in the dailies, announcements in many pulpits. Some spent all the time possible during the series in visiting from house to house in the parts of the city adjacent to the Hall, to secure attendance and follow up impressions. A dissenting pastor gave 12 hours daily, 6 A. M., to 6 P. M., to help these services conducted by a clergyman of the Established Church. The Revivalist was very hearty in his kindness and fulness of friendliness to all laboring with him. He holds meetings only where they will not be objectionable to Chaplains: that is, in districts not occupied by those who would dislike Evangelical Evangelistic Meetings. This being the case with certain Evangelists, and it being the fact that most of the evangelical clergymen of the church of England conform to the plan of not going into the territory assigned by their church officers to another unless he wishes them to work in the parish where he is, it becomes an important item of toil for Jesus in this land to provide Evangelists to go into such sections, if not already supplied with successful dissenting forces of the Church of God.

But leaving each man to decide where he shall work, we are glad of the recent series of meetings. Sankey's hymns were used, united choirs leading, a Wesleyan and Methodist Episcopal alternating in presiding at the Organ, namely Messrs Lissenburgh and Stradiot. The singing was spirited and spiritual. The services began at 6 p. m. Sometimes 400 were present. The audience nearly filled the Hall each evening, and on Friday night some sat on the steps of the platform and some stood at the doors. A Hymn was followed by a passage of Scripture expounded in an exhortation to disciples for a quarter of an hour. After prayer and another hymn, sinners were addressed in a pointed illustrated evangelical sermon. "A life look" at Jesus bringing present salvation, was ardently urged. The speaker was a Captain before Delhi 20 years ago—not then able to tell dying comrades of Christ, for he had not yet looked to him. Now simple faith for pardon is taught. After a hymn and prayer, the people were permitted to go at 7 o'clock, while a hymn was being sung. Disciples and seekers were urged to stay for the after meeting. During hymn, or silent prayer the Revivalist, and pastors Macdonald, Goldsmith, Todd, Stephenson, Davis, Hard, Peters, and perhaps others, and some Christian laymen, as Solicitor Gordon and Major Luxmore, went among the hundred who stayed, to converse with seekers.

One had the privilege of praying with twenty seekers during the five evenings. Soldiers, civilians, native young men sought Jesus. Several professed to receive Christ, among them a Roman Catholic officer of Police. Mr. Pym has gone to Bangalore, thence to visit the Nilgiris. On the 23rd he returns to Madras to hold a second series of meetings for 10 days. May the Lord make them a great blessing to civilians, soldiers, and educated natives. The good of the last two classes will be especially sought. Rev. D. Fenn, Secy. C. M. S. makes the suggestions as to places and times of the Evangelist's labor.

The funeral sermon of Mrs. Elida M. Englebright was preached to a large audience last evening in the Methodist Episcopal place of worship at Pursewalkum. She had enjoyed the witness of the Spirit for more than half a century. She was converted under the labors of Rev. Mr. Carver, Wesleyan, at the age of fourteen. The preaching of Rev. Wm. Taylor in 1874 was greatly blessed to her, and she joined the M. E. Church, the Wesleyan, body not having a congregation in the Western part of the city. She was very faithful at the means of grace, generous out of abundant funds, comforted by the Lord in the last brief illness. She leaves a daughter and two grandchildren of her household.

C. P. H.

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Last mail brought the sad news of the death of the Rev. Dr. Somerville for many years the Foreign Mission Secretary of the United Presbyterian Church of Scotland. By the kindness of a friend we are enabled to present our readers with a short biographical notice of that honoured servant of God:—

The Rev. Dr. Somerville was born at Milnathort in the county of Kinross, Scotland, Dec. 5th 1805. His parents were poor but belonged to that sterling type of the Scottish peasantry that has done so much to keep alive the principles of the reformation, and the purity of Christian truth in that and other lands. Andrew Somerville lost his mother when he was but a child, and one of the things he always regretted in after life was that he had never been able to experience the sweets of a mother's love. He learned his father's trade, that of a hand loom weaver and continued to work by day and study by

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on 28 February, 2020

night until he had prepared himself for entering the University of Edinburgh. In almost all the classes the weaver boy from Milnathort distinguished himself, took prizes, and attracted the attention of his professors. During this period of his life Mr. Gall, of the firm of Gall and Inglis, was introduced to the young student, Andrew Somerville, who for several years afterwards might have been found working along with him in this most important and at that time novel undertaking. Many of those wonderful digests of scripture history, and doctrines, catechims, religious biographies &c. were compiled by Mr. Somerville during these years. At that early period of his life he displayed that wonderful grasp of his subject, power of arrangement, and system that in after years were some of the most prominent features of his character. As a student of theology he sat under the venerable Drs. Dick and Mitchell, the latter of whom was described by him as a man of great range of knowledge especially in connection with the subject of his professorate, and the most amiable, loving Christian man he had ever met. The reverence he manifested for the memory of this admirable man and the love he bore to every member of his family was very touching, and was only broken by that hand that loosens earthly friendships to unite their power in the land above.

In those student days he was brought into pretty close contact with Robert Pollock the poet, like himself a divinity student in the same Theological Hall. After having finished his divinity studies he was licensed as preacher of the gospel by the presbytery of Edinburgh and filled several important appointments in Edinburgh and London. He was ultimately settled as a minister of the Gospel at Dumbarton. Here he introduced the Sabbath school and Bible Class systems that he had previously conducted in Edinburgh. He was most careful in his pulpit preparations and assiduous in his pastoral visitations the combination of which he in after years enforced upon every young minister. "I have heard" he was wont to say " young men declare that they have experienced the greatest difficulty in selecting subjects for their Lord's day ministrations. I never experienced this. I always got my subjects from my own people. I went out much among them, and knew all their peculiar doubts, fears, and difficulties and in meeting these by the word of God, I was enabled to preach to my people."

While at Dunbarton he identified himslf with many of the political, philanthropical, and religious movements and controversies of the day, such as the Reform Bill, The Abolition of the Corn Laws, The Antislavery movement and the Voluntary Controversy—which resulted in the disruption of the Church of Scotland and the subsequent privation of the Free church. His advocacy on the platform in connection with these movements called forth the admiration of some of the greatest men of the time. Wonder was often expressed that one so thoroughly devoted to the work of the Christian ministry should have taken such a prominent lead in these political movements.—His answer used to be "Ah Sir, all of these abuses have their foundation in injustice, and every thing that is unjust is directly at variance with the spirit and teachings of Christianity. Why did I lift my voice against the Corn Laws? I will tell you that. I remember how my poor father often said "aye Andrew, my lad, there's little meal in the pock (bag) for porridge to-day," and I knew that there was as little meal in the pock of many a poor family in these Corn law days as there had been in my poor father's when I was a boy." The wrongs of the slave touched his heart deeply and there were few more eloquent voices raised against that iniquitous "traffic in human lives" than his. But great as was his eloquence on the platform, it was in the council and committee rooms where the full honour of the man was brought out; many a minute and petition were drafted by his hand so closely reasoned and convincingly stated that they carried conviction with them and greatly tended to bring about the result sought. In the year 1846, he was by the unanimous voice of the United Secession (afterwards the United Presbyterian Church of Scotland) placed at the head of its Home and Foreign Mission schemes. Here he was in his element. His large hearted Christian sympathies went out to those who were sitting in darkness and ignorant of that light and love that shone so fully and purely into his own heart. Never will those who have worked along with him forget with what earnestness and power he worked and prayed for the advancement of the Redeemer's kingdom both at home and abroad. It might be truly said of him as the Apostle Paul said about himself that there came upon him daily the care of all the churches. He made himself intimately conversant with the condition and surroundings of every mission station, the joys and sorrows of every missionary, rejoicing with them that rejoiced, and weeping with those who wept. In the evening of his life his faith in missions and mission work became if possible stronger and stronger. It was a scene not soon to be forgotten by those who were privileged to witness it—the old man seated in his easy chair, with half closed eyes and folded hands pouring out his heart in thankfulness to Almighty God for His wonderful workings in the mission fields, and in imagination revelling in the joys of a world regenerated from sin and basking in the beams of the sun of righteousness.

The work he organised and carried out can never be known, nor did he care that it should be so. His only desire was to spend and be spent in the service of his blessed Master. A few of these schemes occur to us while we write, such as the organizing of the Calabar, and Indian missions, the history of which countries, manners, customs of the people, the gods they worshiped and the prospects of mission work amongst them, he knew more than many men who had spent years in those countries. He drew up a scheme for the education of missionaries' children. As secretary of the Mission he regularly and faithfully corresponded with the missionaries on the field. He advised, admonished and instructed younger brethren, and cheered those in riper years. A wisely selected volume of his letters to missionaries would be a valuable contribution to the cause. He edited the Missionary Record, and contributed to it a number of most valuable papers.

He advocated the cause of missions in sermons and lectures in almost every town of any importance in Scotland and in many parts of England. His recollections and accounts of these missionary tours were most interesting—how when he was addressing a meeting and advocating the purchase of the Mission ship Warra a little boy comes up and gives him the first contribution saying " Hae man there's a farthin for the ship" ! He used to say I regret I did not keep that farthing as probably the most noble contribution that had been given since the widow cast in her mite, all her living into the Lord's treasury. With increasing years he began to feel that the multitudinous duties of his office could not be properly carried on by him; he spoke of retiring. His friends and the church unwilling to lose the benefit of his wisdom and mature experience spoke of assistants; but he said no, the cause requires a younger and more actives man—I must give place to another. With many regrets they accepted of his resignation. The Synod made him an allowance of £200 a year. He said with a quiver in his voice, my family is now small and my wife and myself repuire little; £100 is amply sufficient for all our wants.--The synod however, acknowdging that it owed a duty to itself as well as to him, voted him a retiring allowance of £200—one half of which he regularly returned to the funds of the Mission.

He frequently preached and delivered missionary addresses in the neighbourhood of Portobello where he lived. The parish church ministers of Innerleithen and Traquair, presented him with handsome tokens of their esteem when he left these places nearly two years ago. By the desire of the Church he also delivered several courses of lectures on Missions in the Theological Hall of the United Presbyterian Church. These have been collected and published and contain most valuable advice not only to missionaries but missionary societies in the carrying on of their important work. About a year ago he went to reside at Dollar where he revelled in its beauties and grew riper for heaven.

A few weeks ago he was caught in a shower, yet drenched, had a shivering fit and went to his bed from which he never again rose—and quietly fell asleep in Jesus. He was followed to the New cemetery of Dollar in which no one had previously been laid—by the sons of Missionaries of all denominations, and all parts of the world—Africa, India, China, Egypt and Japan—as well as ministers and members of all Christian denominations. Of him it may be truly said " Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labours; and their works do follow them."

Five of his children reached the years of maturity and all came to India. Three of them are laid in the old Presbyterian graveyard in Bombay viz, Mary, wife of the Rev. Dr. Valentine of the Jeypore mission; Helen, wife of Dr. Anderson; and Dr. William Somerville. The survivors being Dr. John Somerville and Mrs. Drynan. He has also left a widow to mourn his departure. May the blessed Lord Himself sustain them in their sorrow.

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When we ceaae to live upon what Jesus, is, and what He has done, we sink and fall—OR NECESSITY.

The Bombay Guardian.

SATURDAY, OCTOBER 20, 1877.

## SCOFFERS IN THE LAST DAYS. I.

" THERE shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of creation. (II Peter III. 3, 4 and to the end)

Great things are brought to our notice in this chapter. This goodly world of ours, the visible, palpable world that meets our senses and so absorbs the attention of men, is seen passing away in flames. The long-suffering of God reaches its terminus, and the outraged attributes and laws and Gospel of God are vindicated in the day of judgment and perdition of ungodly men, while those who are found of Him in peace, without spot and blameless inherit the new heavens and the new earth. And a particular feature of the days that just precede this conflagration of the world, is indicated: " There shall come scoffers," opposing the continuity of nature and the fixity of her laws to the Scripture teaching regarding the judgment, the second advent, the restitution of all things. This happens to be a feature of the times in which we live, and, taken together with other fulfilments of prophesy, conspires to induce the belief that these very days are the last days. It is said that these scoffers walk after their own lusts or passions. The word is not restricted to sensual gratification, but includes ambition, pride of life, self-will in its various forms. There is the absence of that state of mind which has the promise of blessing from God: " The meek will he guide in judgment." Men are lifted up with the conceit of self-sufficiency because of the many discoveries which (in divine providence) they have been permitted and enabled to make in these latter days. They have traversed the oceans, penetrated the continents, approached the poles, and taken cognizance of the multitudinous tribes of earth; have made themselves acqnainted with properties and combinations of matter not dreamt of in former ages, have mastered the elements, multiplied a thousand fold in this way the powers at their disposal, and the result is what might have been expected, a portentous development of pride. Less than ever, do the wise and prudent now realize their dependence upon God; more than ever are they offended by the humiliating representations of man made in the Scriptures; they are full of their own plans and schemes for the augmentation of their own powers, the lightening of their burdens, the diminishing of their pains and disabilities, the improvement of this world. As for the inheritance, incorruptible, undefiled and that fadeth not away, reserved in heaven for the people of God, the New Jerusalem which shall come down from God out of heavens, it has no attraction for them. They are even persuading themselves that they themselves are nothing but such matter as the world is made of, and that all that is is material. Of Christ, the Baptist said, He must increase and I must decrease. Of God, the scoffing world says, He must decrease and I must increase. They deny Him a place in revelation, they deny him a place in providence, and they are doing their utmost to deprive him of a place in creation.

The apostle Peter would remind these scoffers who boast of the continuity of nature, the inviolability of natural laws, that the world was once destroyed by a flood. Among the antediluvians there was a notable development of art and science, judging from the brief notices that have reached us, and from the fact that some of the persons referred to in these, have given names to Greek deities (Apollo, Vu'can); and the construction of the ark is itself no insignificant testimony to the ingenuity of the men of those days. We may believe that the antediluvian cities abounded in magnificent edifices, bidding defiance to the assaults of elements and the tooth of time. We may even faintly catch the echo of scoffers who set them-

selves to show the vanity of Noah's prophecies. the absurdity of his preparations, the impossibility of a deluge that should engulf the human family. They show the people how opposed to all the teachings of meteorology is the idea that the clouds can pour out water to drown the world, and as for the oceans scaling the mountains, it is precluded by obvious laws of matter. Somehow, the flood came, and the scoffers with all who listened to them, found no place of refuge, but were swept away by the waters that came together to do the bidding of God.

Many are willingly ignorant of these facts, of which modern research has brought to light unexpected illustrations and evidences. Willingly; the difficulty is in their will; they have a prejudice indisposing them to do justice to evidence that tells of a personal just and holy God.

But eighteen centuries have gone by without the return of Christ in glory, and is it not time to abandon a hope that has been so long baffled? If he had been coming, would he not have come before this? To this we reply in the words of the apostle. A thousand years are with the Lord as one day, and the Lord is long-suffering, not willing that any should perish, but that all should come unto repentance. The prolonged respite is for man's sake. God is willing that man should have scope to work out the experiment of what he can do without God. Man says, Let me alone; I have all the resources I need in the material world around me, and my own powers of invention; I have raised myself from a savage state to a state of exalted civilization and am capable of still greater things; I am my own Divinity, and nothing is impossible unto me. —So God lets man fool himself to the top of his bent, and brings out the evidence of man's utter alienation from his Creator, and of the moral ruin wrought by sin. At the close of the last century, when French philosophers and patriots were glorying in the perfectibility of man, and in the redemption mission of France, came the reign of Terror, when the guillotinewas reproached for its slowness in despatching men and women, and when the *noyades* failed to satisfy the universal passion for slaughter, and the dogs of war were let loose that destruction might pour itself abroad upon Europe. And 70 years later, we have the Commune.

Meanwhile the Gospel has gone forth into all lands. The brazen gates of the nations have opened to the ambassadors of the Cross, and the Gospel has been every where attested as the power of God unto salvation. But that men love darkness rather than light, appears from the hostility shown the Gospel every where, and the preference of men for the grossest and most degrading forms of heathenism. The same reception which the husbandmen of the parable gave to the messengers sent by the Lord of the vineyard, is given by the nations of the earth to those who entreat them to be reconciled to God.

## THOUGHTS ON THE GOSPEL OF JOHN.

"Marvelled that he talked with the woman." iv. 27.

This language implies that it was an unusual thing for Christ to converse with a woman under such circumstances. The well was public; others were coming and going, or looking on from a distance. The disciples were surprised, but asked no questions. Eastern travellers, resting at midday, almost immediately, after satisfying their thirst, lie down for a nap. But the Master could not sleep when there was an opportunity of doing good.

"My meat is to do the will of him that sent me and to finish his work." 34.

God's service is its own reward. Love is never so blessed as when doing the will of the loved one. All who profess to love God may ask themselves if they are content with the opportunity of serving. Some fancy it necessary to entertain anxiety about the stipend to be received for their ministrations, and have no conception that preaching can bring its own reward. Let us have the love of God sufficiently reigning in the heart, and such anxieties shall disappear. For this love will beget a perfect confidence that he who sends us will not withhold the needed scrip. He will make it his own affair, to supply our temporal needs. There is nothing to which our Lord appears to have attached more importance, in his instructions to his disciples, than to the exhibition of faith as regards their temporal support,—not faith in man but faith in Him who sent them forth. This unworldly faith of theirs was to be one of the strong evidences of their mission. In the eyes of those to whom the world is everything, there is no greater miracle than perfect disinterestedness. There may be indifference to money and corporeal pleasures along with a more subtle ambition; but this is not disinterestedness. The manner of life which shows that the disciple is dead to the world, shows the power of the cross as nothing else can.

"White already to harvest." 35.

Perhaps referring to the Samaritans, seen coming through the fields, to hear the word. Jesus had great pleasure in drawing the attention of the disciples to the readiness with which these Samaritans received the word of life, in contrast with the inappreciation of so many Jews. He would thus encourage them to think of the grace of God as overleaping the barriers of Judaism.

"He that reapeth receiveth wages and gathereth fruit unto eternal life." 36.

The reaper and the sower are alike servants of the Master, highly honoured because of the trust bestowed upon them. The reaper could do nothing, if the sower had not gone before. The successful evangelist need not fancy that the honour of saving so many, attaches exclusively to his agency; if tempted to think so, let him go where there has been no sowing, let him go to the heathen, and see how many will come to Jesus. The first word of the Gospel is "Prepare ye the way of the Lord," and this is done especially by the raising up of a consecrated, spiritual, witnessing, prayerful church. The church is the golden candlestick, the light-bearing lamp, standing before the God of the earth, and showing the way to the mercy-seat. He that reapeth gathereth fruit unto eternal life, with much thought of those who had sown and watered the precious seed. He receives his wages in the love of God shed abroad in his heart, and in the love of those whom he brings to the Master's feet.

"Believed on him for the saying of the woman." 39.

Here we have an example of many persons converted through the simple testimony of a woman. It was not merely the transformation of her life, which they might have attributed to her own self-reforming efforts, but it was the testimony of her lips, ascribing the change to Christ. Testimony is an essential part of evangelization. Is the Gospel really saving? is the first question that meets the evangelist; whom has it saved? has it saved you? If with feverish hand you hold out a febrifuge to the fever-stricken, they will say, Physician, heal thyself. If it had not been for the testimony of those whose eyes Christ had opened, whose palsy he had banished, whose reason he had restored, such multitudes of suffering ones from remote districts would not have been brought to Christ in the days of his ministry. "Beholding the man that was healed standing with them, they could say nothing against it." Notice this result. All the eloquence of Demosthenes would have failed to silence these priests and Sadducees; but the man healed, wholly healed, was an unanswerable argument.

## HOW I WAS LED.

I WAS converted in August or September 1863, at Lima, N. Y. in America, in my 17th year. I had come there to attend a Seminary preparing for College. I was aware that there were strong religious influences at the school; and the only resolution I remember having when I come to Lima, was, that I would not be influenced by anything which I might hear on the subject of religion. I was led to see the folly of *this* resolution, cast it away from me, believed on Jesus for my personal salvation, and confessed Him as my Saviour as publicly and fully as I knew how. A few weeks after this I was tempted to commit an old, besetting sin, and yielded. I was much surprised at the time that I yielded. I supposed that when I believed on Christ for salvation I had received power to be kept and that I should never again commit a conscious sin. But as I learned of the experience of other believers I found that they did not expect to be kept from committing conscious sins, but that when they sinned they expected to be restored to God's favour by repenting and asking forgiveness. And so through this discouraging and depressing testimony I settled down to the conviction that it was not possible for me to reckon myself to be dead indeed unto sin and to obey the command, "Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof" (Rom. vi. 11, 12).

At about this time I became associated with some College and preparatory students, older than myself, who had strongly imbibed skeptical views concerning God and all religion. Through conversation with them and books which they recommended me to read, my mind became much confused and perplexed, and I slid gradually, to a certain degree, into their skepticism, though I did not wholly give up my trust in Christ. As the result of private sin and close confinement in study and reading, my health became much shattered.

From the time I had first trusted Christ for forgiveness of sins I had had an impression that I would have to give up the ambitious views of life which I had cherished, and become a preacher of the Gospel, a class of men and a work which I had formerly much despised. My health having failed, my relatives being strongly opposed to my becoming a preacher, and I being anxious to get married soon and to be settled at my life-vocation, I thought to rid myself of the fickle-mindedness, with which I was possessed, by setting aside for ever the thought of becoming a preacher of the Gospel. But immediately after this I became so despondent and miserable in soul that I knew not what to do with myself. I thought that I should never recover from the weak bodily state and great depression of spirits into which I had fallen. I began to long for death. For many months this was the strongest desire of my soul. I began to wonder if it would be wrong for me to take my own life, and thought that I would search the Scriptures to see if they forbade suicide. In the great agony of soul, which I was suffering, I overlooked the broad application of the sixth command, "*Thou shalt not kill*," and similar precepts of the Word. Twice I attempted to take my own life, once by poisoning, once by drowning. A timely letter of faithful warning from a much-esteemed friend came to me in time so that I was alarmed and by an antidote my life was saved from the poison which I had taken; and the shallowness of the river into which I had thrown myself, saved my life, by God's great mercy, the second time. After the attempt at self-poisoning, by the recommendation of a physician, my father took me to a Lunatic Asylum, where I remained four months and a few days. I was much grieved and ashamed that my parents should send me to such a place, and it was while there that I attempted suicide the second time. While at the Asylum, through God's tender love and compassion, I was led to see that pride was the cause of my despondency and suffering, and promised God that I would thank and praise Him for all the afflictions and chastisements which he had sent upon me; and from that hour I began to grow more hopeful in soul and stronger in body. Some months afterwards I began to preach. This was in 1867. All my despondency had left, my bodily health was as good as ever, and I was able to apply myself to study more closely than ever before. In 1869 I went to Evanston, near Chicago, to attend the University there. I noticed that some of the brethren there gave testimony concerning being saved from the power of sin as well as the guilt of sin. For months I had an aversion towards these brethren, and often remained away from social meetings, where they attended, because of dislike to their way of speaking about their own experience. But while I was criticising them I was losing ground in Christian experience and service. I soon discovered that I was coming under the control of my lusts: I was becoming a glutton and falling into jesting and foolish talking; and as I made resolutions against these sins and tried to break off from committing them, I only discovered what an impotent slave I was to them. Remembering how my feet had slipped and how near I had come to the pit of destruction formerly, I became much alarmed about myself. I had been pointed by faithful brethren to promises of the New Testament, which I had not verified in my experience, and which promises I knew not how to explain or understand in consistency with my experience. I believed in Christ for the forgiveness of

my sins, and I was glad to confess Him before men; but I did not have power to always have dominion over sin. I read in 1 John 1. 7. "The blood of Jesus Christ, His Son, cleanseth us from all sin;" yet I knew that I was not cleansed from all sin, for my experience did not verify Rom. vi. 12, and similar commands and promises. Then 1 John v. 10 gave me unexpressible anguish of soul, for I read there: "He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son." I said to myself: "The record which God gave of His Son was that His blood cleanseth from all sin; and in your heart you have not believed it as applied to yourself. You have said to yourself that you were willing and ready to go to the darkest place of the earth as a missionary or a martyr, making yourself think that you were fully consecrated to God, and yet in your heart you have been making Him a liar, and are still doing so." The words of David in Ps. 138. 2, "For Thou hast magnified Thy word above all Thy name," were used by the Spirit to show me the awful insult and dishonour which I had done to God through unbelief of His Word. 1 Thess. V. 23 showed me what I needed. I wanted every faculty and member of body and soul to be set apart and made sacred for the service of God. I did not expect to be preserved sinless, but I did ask God that my "whole spirit and soul and body be preserved blameless." I was encouraged to faith by Mark xi. 24, "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." I said to myself: "The Spirit inspired Paul to pray for believers, 'The very God of peace sanctify you wholly.' All you have to do is to trust God, this moment, to take out of your heart, '*wholly*' the love of the world, pride of life, lust of the eyes, and lust of the flesh, and the way they are to be kept out is by trusting God moment by moment to keep them out." Satan assaulted me very sorely. He seemed to tell me; "Yes, you trust the blood of Christ to cleanse You *now* from all sin; but you cannot continue to do it. You will soon be back where you were, only worse, having hypocrisy added to your other sins." In reply to this suggestion of the adversary I could only say;—"If I fall from this trust, by God's mercy and help, I will arise and trust again. I will confess to the world that I am exceedingly weak, that I have no power to continue in anything good or right, but that I dare not take the deep-seated depravity and deceitfulness of my nature as an excuse any longer for doubting God's word and making Him a liar." After this my heart was filled with exceeding joy. For several days and nights my heart was so filled with happiness and unspeakable joy that I lost to a great extent my desire for food or sleep. This blessed foretaste of divine communion gradually settled down into a calm joy and peace of soul, which have now lasted more than seven years.

I have been induced to write this brief account of God's dealings with me, hoping thereby to encourage some to trust Christ for greater blessing and victory than they have done. "He that is of God heareth God's words." (John viii. 47).

ALBERT NORTON.

Ellichpoor, 10th Oct. 1877.

## CORRESPONDENCE.

*To the Editor of the "Bombay Guardian."*

### Baboo Pratapchand Moozundar.

Dear Sir,—Perhaps you would be surprised to hear that Babu Pratapchand has been advocating the claims of Hinduism, and placing Krishna on the same footing with Christ—a feat of which none of our educated Bombay men are capable. Perhaps the Babu does not know that the Bhagvat which he lauded most highly, plainly acknowledges the immorality of Krishna, and I would beg to transcribe the following passage from that book for his edification:—

"The divine Lord of the world became partially incarnate for the establishment of virtue, and the repression of its opposite. How did he, the expounder, author, guardian, the bulwark of righteousness, practise its contrary, the corruption of other men's wives? With what object did the lord of the Yadus (Krishna) perpetrate what was blameable? Resolve, devout saint, our doubt. Súka said: the trangression of virtue, and the daring acts which are witnessed in superior beings, must not be charged as faulty to those glorious persons, as no blame is imputed to fire, which consumes fuel of every description. Let no one other than a superior being ever even in thought practise the same: any one who through folly, does so, perishes, like any one, not a Rudra, drinking the poison produced from the ocean."

Suka, the great devotee, in his defence of Krishna's character, does not deny his immoralities, which he characterises by "transgressions of virtue," and actions that ought not to be "practised even in thought" and which if committed would destroy the offender. And yet the Babu had the audacity to preach Krishna as an incarnation of the righteous and holy Deity, worthy of being followed and adored as Jesus Christ. Surely a man whose moral sense is so much darkened that he cannot distinguish between what is open virtue and vice has no right to set himself up as a preacher of virtue and religion, at least to educated men like our Prarthana Somajists, who have abandoned for ever the licentious mythologies and blasphemous sensualism and pantheism of Hinduism, and are seekers of something purer and nobler in religion. Christians cannot but charge the Babu with hypocrisy; for if he can in the same breath preach Christ and Krishna, he is either an impostor or a mad man. I know I am using strong language; but of what avail is smooth and soft expression when he who speaks of Christ at one time with the rapturous devotion of a Christian degrades him immediately afterwards to the rank of an adulterer, a liar, and a murderer.

I know the Baboo, conscious of the impotence of Brahmism, and the impossibility of a mere system of negation to hold its ground in this present age of demonstration and objective reality, seeks refuge at one time in Hinduism and at another in Christianity, to conceal and "*eclipse*" his feebleness; but why should he not then fling it away? "But what then shall I do?" exclaims the Baboo. "I cannot retrace myself to Hindusim, for it would then be impossible to make any progress in civilisation, and I cannot accept Christianity, for then I shall have to identify myself with the English, whose intellectual, moral and, political superiority, I cannot bear; and dare I degrade myself further by acknowledging their superiority in religion?" But I beg to tell Mr. Pratapchand that he need not be jealous of Christianity on the ground of its bearing some connection with the English: it is by birth, as well as its form and development, a purely oriental religion, which has been adopted by the Western nations, in spite of its foreign origin. Its founder plainly declares "My kingdom is not of this world:" "Seek ye first the kingdom of heaven, and all things shall be added unto you." He designated himself the Son of Man, thus identifying himself with the whole of humanity. When he commenced his public ministry and fully assumed his Messianic character, he would not even acknowledge, in his public capacity, his domestic relations. He said on one occasion to his mother, "Woman (not mother) what have I to do with thee?" On another occasion when his mother came to visit him while he was engaged in preaching, he declared, pointing to his audience, "My mother and my brethren are these which hear the word of God, and do it."

I would earnestly request the Baboo to put away all thoughts of politics and national aggrandisement, and submit to the empire of truth, regardless of all consequences; and I assure him that when our people have learnt to entertain such heartfelt, selfsacrificing devotion to truth, they will naturally and necessarily attain the highest national and moral development.

A. B. C.

## NOTICES.

Received for Famine Relief from Mission Schoolboys, Umritsar, Rs. 8-5-0; from F. de L. T. Rs. 5.

### Bombay Famine Relief Anna Fund.

The following allotments have been made from the above Fund:—

| | | |
|---|---|---|
| Municipal Commissioner 1st grant | Rs. | 200 |
| Municipal Commissioner 2nd grant | " | 250 |
| Collector of Bellary 1st grant | " | 250 |
| Collector of Bellary 2nd grant | " | 150 |
| Dy. Collector of Kaladgi 1st grant | " | 200 |
| Dy. Collector of Kaladgi 2nd grant | " | 150 |
| Rev. Weigle thro' Collector of Kaladgi | " | 250 |
| Collector of Tanna 1st grant | " | 200 |
| Collector of Tanna 2nd grant | " | 100 |
| Rev. Mr. Harding, Sholapur | " | 200 |
| Rev. Mr. Gates Sholapur | " | 200 |
| Rev. Mr. Schwarz, Nasik | " | 150 |
| Rev. Mr. Hasenwandel Betigari 1st grant | " | 200 |
| Rev. Mr. Hasenwandel Batigari 2nd grant | " | 200 |
| Rev. Mr. Taylor, Kolapur 1st grant | " | 250 |
| Rev. Mr. Taylor, Kolapur 2nd grant | " | 100 |
| Major Dobbs, Shahabad | " | 150 |
| Rev. Mr. Hume Ahmednagar | " | 200 |
| Dr. Ballantine Ahmednagar | " | 100 |
| Total | | 3,500 |

These grants have been made by the Committee on the understanding that no portion shall be devoted to the erection or repair, even as a relief work, of any place of worship, and that relief shall be administered indiscriminately without race or creed distinctions.

W. A. E. Boyd,
Hony. Secretary.

Bombay
19th Oct. 1877.

## Epitome of News.

### Saturday, October 13.

—According to the most careful estimates, over a million of copies of the Holy Scriptures are now issued annually, that is to say, an English Bible or Testament is produced *every twelve seconds*. The leading works on infidelity have their day, and are forgotten in the welcome given to each new form of attack on the same old Bible. Each *minute*, five Bibles or Testaments are given to the world.

—The Rev. A. Norton, Ellichpoor, has baptized two Koorkoos (a hill tribe in Central India,) the last rainy season.

—*Times of India*: "Some few days since we received a telegram from Melbourne, asking how Australia could assist in aiding the sufferers in the famine districts of India. To this we at once replied; and we are now glad to note that the Australians are acting with prompt generosity. The following telegrams have been received at Madras:—'From Mayor, Adelaide, to the Chief Secretary to Government, Madras: Adelaide wires you two thousand pounds through Oriental Bank to-day relief famine.' 'From Governor of Victoria, to Governor Madras: Mayor Melbourne requests me inform you that six thousand pounds transmitted famine relief fund now available Oriental Bank, Madras. More will follow.'"

"A proposal is now under the consideration of Government to curtail the work of the Postal Department on Sundays throughout India. It is not intended, of course, to interfere with the forwarding of mails in transit; but we are informed that Government think that a very considerable reduction of Sunday work may be effected by postponing the registration of letters and the reception and despatch of banghy parcels—and also by allowing only one delivery on Sunday."

"The special correspondent of the *Times* with the Turkish Army must be a very courageous man, for it is pretty certain that he, like hundreds of others, will be hanged if the Turkish authorities get hold of him. Writing from the Relief camp, Carlova, he says—'Anything like the White Terror here can scarcely have existed since the French Revolution. In other places the Bashi-Bazouks have come and gone like a blasting sandstorm, and the living have raised their heads when they departed. Here for nearly six agonizing weeks they have come and gone at their own hellish will, and their helpless quarry have been cooped up like fowls awaiting their inevitable return."

—The extraordinary fall of 22 inches of rain in 26 hours is reported to have occurred near Shoojeabad—the guage having actually been emptied twice by the tehsildar in the presence of a number of witnesses.

### Monday, October 15.

—*Lucknow Witness*: "The missionary body of Lucknow has lost one of its most beloved and useful members in the sudden death, last Tuesday, October 9th, of Mrs. Dæuble of the Church Mission. Happily released from life's toils and cares she rests with Jesus. Her sorrowing family have our deepest sympathy in their hour of grief."

—The Anglo-Indian Christian Union have completed arrangements with the Rev. Thomas Robinson, D.D., a minister of the Presbyterian Church of England, for his going out to Lahore in the beginning of October, to act as pastor of the Union congregation there, and, at intervals, to undertake tours of evangelization among the numerous Europeans in the North-West Provinces.

—*Christian*: The American Baptist Missionary Union, like the American Board, has had a long and successful career. The work of these two societies, which has been carried on more than three score years, represents very largely the missionary work done by the churches of the United States. In Burmah, where the Union has achieved such remarkable successes, missions have been opened in the upper half of the Empire, where an open and inviting field is presented by the Shans and Kah-chins. There are Karen Christians who are ready to go into Upper

Burmah, and a teacher has already been sent to the Kah-chins, and Dr. Cushing and his wife have gone to Bhamo. Besides its missions in Burmah, which employ considerably more than half its missionaries, the Union has stations in Assam, China, Japan, and among the Telegus of India. The Union also has five missions in Europe, which are now carried on entirely by native agencies. The most important of these is in Germany, where there are 23,735 members. In Sweden there are 11,518, in France 505 and in Spain 250 (Greece makes no report), making a total of 36,008 members, and a grand total of 63,445.

## Tuesday, October 16.

—The Kazi of Nassick has received a Certificate of honour from the Viceroy. *Times of India*'s correspondent says: "The Collector addressed the company in English and in Marathi, and the Rev. Mr. Deimler made an oration in Urdu, the language of the Kazi and the Mahomedans of the assemblage. The certificate of honour was presented in a rich silk bag."

—The Bombay Missionary Conference have received from Government a copy of a letter addressed by Government to the Municipal Commissioner with reference to their Memorial, on the subject of the Victoria Gardens stating that "unless the Town Council thinks the matter of great importance Government would be glad if the project of a Café Restaurant could be dropped. The gardens were vested in the Municipality partly no doubt for popular recreation, but mainly for the promotion of Science and Art. To establish a Café Restaurant in the gardens would be an alteration in the character of the place, and would be contrary to the intentions of those distiguished persons who founded the Victoria and Albert Museum."

—The fact will not, we (*Civil and Military Gazette*) fear, cause extraordinary grief, that two *bunniahs* of Delhi who had brought up grain with a view to make an extraordinary profit as the famine became more intense, have committed suicide on finding their hopes frustrated by the late rains. Another *bunniah* has gone mad owing, it is said, to a similar disappointment, and is under charge of the police as a lunatic.

—The increased mortality in Salem district alone in August amounted to 18,569, which is 2,000 more than occurred in July. Mr. Digby remarks that should the other districts show a similar increased mortality, the number of deaths in August over July, which was 80,052, will be greatly surpassed.

—Famine Relief labourers, Oct. 6, in this Presidency, 118,255.

—Mr. T. Turner, a photographer, and formerly in the employ of Mr. Sache at Lucknow, was returning to Morar from the Sergeants' Mess in Fortress Gwalior, on the evening of Sunday week, when he fell into a dry tank in the fortress, and was found dead next morning with his skull fractured.

—"On the 6th inst., a Cutchee *cotia*, or small vessel, proceeding from Mandvie to Bombay, was wrecked in the river at Billimora. There were 100 persons on board including the crew and passengers, of whom only 48 were rescued, and the remaining 52 were lost. The dead bodies, being washed ashore, were deprived of the ornaments upon them, and in many instances limbs were cut off to facilitate plunder. Strict enquiry is being made by Government officials into the matter.

## Wednesday, October 17.

—*Times of India:* More than half the volumes printed in British India in 1875, or 2,337 out of the grand total of 4,684 works, were original works; and of these original works nearly three quarters were printed in the vernacular languages of the various provinces. We also see, that so far as regards original literature, Bengal stands easily first; Bombay second, but at a great distance; the Punjab third; and Madras fifth.

—In Madras there are 5,000 children in the relief camps, fifteen children a month being on the average admitted to the Monegar Choultry Hospital. On a rough calculation, 500,000 children are receiving relief from Government in the distressed districts.

—The Bishop of Bombay had so far recovered when his vessel touched at Aden on Monday last, the 15th instant, as to be able to walk about on deck.

—*Whitehall Review*: "I hear that the nuns of one of the most famous convents in Paris, that of *les Carmes*, or the Carmelites, which has been for nearly two centuries located in the Rue d' Enfer, are about to leave the French capital and take up their permanent residence in the environs of London. The community is building a very fine convent at Notting-hill, close to the Catholic College of St. Charles. The foundation stone was laid about three months ago, and it is expected that the building will be ready for occupation in another year's time. The Superior of the Convent is Lady Mary Howard, sister of the Duke of Norfolk. The order of Carmelite Nuns is one of the severest in the Catholic Church, and is what is termed cloistered in the strictest sense of the word. The community of *les Carmes* numbers altogether some forty nuns and about twenty lay sisters. These did not leave their home in the Rue d' Enfer during the siege of Paris, nor yet during the reign of the Commune: but they seem to think it better, although they are nearly all French ladies of the highest families, to make England their permanent home. Is this a sign that they think the future in Paris will be even less peaceable than it has hitherto proved?"

—A lady will be a candidate in the Matriculation Examination of the Madras University next December.

—Mr. Robert Knight is making in a letter to the Statesman a vigorous effort to exculpate Janokey Nath Roy from the charge of perjury of which he was found guilty at the last Calcutta Criminal Sessions. Mr. Knight deals with the facts of the case with his usual keenness and penetration; and as there are also two or three influential movements on foot to represent to the Lieut. Governor of Bengal facts which would appear to exculpate the prisoner, we may see (says a contemporary) the reversal of a sentence which caused a profound sensation throughout Bengal. As stated by Mr. Knight the facts go to show a notable aberration of judicial intellect.

—*Christian World*, Aug. 31: Professor Henry Rogers, whose high culture and distinguished literary successes have long shed lustre upon the ranks of Nonconformity, has passed away from earth, after completing those threescore years and ten which are ordinarily assigned as the period of mortality. On the completion of his education at Highbury College he accepted the pastorate of a Congregational Church, which ill-health compelled him to relinquish. During his retirement he contributed several brilliant articles to the *Edinburgh Review*, some of the most noteworthy of which were on "The Genius of Plato," "Recent Developments of Puseyism," and the "Vanity and Glory of Literature." A collection of these essays was subsequently published in a separate form. On the resignation of Dr. Vaughan, in 1858, he was appointed Principal of the Lancashire Independent College, having previously fulfilled professorial duties at University College, London, and Spring-hill College, Birmingham. The work, in connection with which he is most generally known, is "The Eclipse of Faith," a reply to "The Phases of Faith," by Professor Newman. We learn from a private letter that he had been ailing for some time while sojourning at his house, Pennal Tower, Machynlleth, North Wales; but no fears were entertained of immediate danger until Sunday, the 19th inst., when he was seized with a shivering-fit, from which he rallied only to sink into a state of unconsciousness. This continued until his death on the following Tuesday. His interment took place on Friday last, in Manchester. The writer of an appreciative article in the *Liverpool Daily Post* says:—"The natural business and function of the deceased scholar and thinker was to exhibit the Christian religion, not merely as consistent with reason, but as possessing claims on respect and fealty, to ignore which must go far to imply insensibility to the finest sympathies, and blindness to the most delicate graces upon which cultured intelligence can be exercised. And so well did Mr. Rogers fulfil this office, that it must have been difficult even for confirmed sceptics to resist the charms of his demonstrations."

## Thursday, October 18.

—*Times of India*: "The French elections have been held, and the result is by no means satisfactory to either party. The Republicans retain an overwhelming majority, but they have lost 43 seats, which will count for 86 votes on a division. The Marshal President may choose to consider this accession to the numbers of the Conservative ranks a sufficient excuse for carrying out the policy foreshadowed in his Manifesto, of relying upon the Senate and the Army, and refusing to place himself in the hands of the majority of the lower Chamber."

—*Times of India*: The European residents of the Fort have been greatly shocked by a murder in the very midst of the community—a murder for which the only assignable motive appears to be revenge for a trifling slight put upon the murderer. Mr. Michael Roonan, a cotton broker of this town, and who was rather well-known here, was stabbed to death on Tuesday night in his bed-room by a European Portuguese named Joaquim Britto, a brother of Mr. Adrian Hector Britto, Fidalgo de Caza de Real (or Gentleman of the Royal House of Portugal), and Agent for Portugal in Bombay. Mr. Roonan occupied apartments on the second floor of a house in Tamarind Lane, next the Royal Hotel, jointly with Mr. Adrian Britto. Mr. Frederick Britto of the High Court, clerk to Mr. Justice Bayley, and his brother Joaquim—who was unemployed—lived in rooms immediately above. Mr Roonan, it appeared, had a friend in (Mr. Paul Mowis of the Burlington Arcade) to spend the evening on Tuesday, the entire company consisting of himself, Mr. Adrian Britto, and Mr. Mowis. Before dinner, while the latter was playing at the piano in the sitting room, Joaquim came into the room in his shirt sleeves, which Mr. Roonan objected to, and a few words ensued, ending in the latter ordering Joaquim to leave the room. Mr. Adrian Britto, on being appealed to, said he did not want any disturbance as he had company, and advised his brother to leave, promising to settle matters amicably the following morning. Joaquim did so, but while the three were at dinner, came in again very much excited and demanded to know whether the house was Roonan's or his brother's. Mr. Adrian Britto succeeded in persuading him to leave the apartment quietly. Roonan, Britto, and Mowis, afterwards adjourned to the sitting room, where they had tea and music and spent an agreeable evening, breaking up at a quarter to eleven. Mr. Roonan had drunk little or nothing, and was cheerful and sober when all retired to rest. His bed-room adjoined Mr. Adrian Britto's, and the latter was aroused about midnight by a noise in the deceased's apartment. He went in and saw, to his horror, Mr. Roonan lying on the floor, in a pool of blood, gasping. The blood was welling out of two wounds on the left side of the breast near the heart. He called out, "Roonan, what is the matter? get up," but the only response was a prolonged gasp, and then all was silent. Mr. Roonan had expired. About a foot from his side was a blood-stained carving knife, the instrument of his death. Mr. Britto at once felt, as he himself expressed it, a presentiment that his brother Joaquim had killed the deceased, and ran upstairs to Mr. Frederick Britto's rooms. He met Frederick and a Mr. Pereira, told them what had occurred, took them downstairs, and despatched two of his servants for a doctor and the Rev. Father Cook. He again went upstairs almost immediately, and walked straight into the bed-room of his brother Frederick, where he saw Joaquim Britto lying on an easy chair, the legs of his trousers or pyjamas profusely stained with blood. He enquired, "What is this, Joaquim?" The reply was, "Adrian, don't you know I am mad?"

The friends of the culprit helped him to make his escape, and then reported the matter to the police. It is supposed that J. Britto left by a steamer for Goa.

—*Times of India*; Kurrachee, 17: "Great consternation has arisen amongst the Cabulese and Khelatees residing here. The 2nd Belooch Regiment at Kurrachee, and the 1st Sind Horse, half of the Mountain Train and the 30th Jacob's Rifles at Jacobabad are ordered to proceed at once to Mittree, fully equipped for field service."

—*Bombay Gazette*; Ahmednuggur: "I have had ample opportunity of meeting the people, and I have almost systematically made a point of visiting them on the relief works and in their villages in this neighbourhood. And wherever I have met them—in the field, on the road, in their villages, or on the works, they have all made their voices heard, and they have all told the same tale. I frequently made a note of what they said, and it may not be amiss to transcribe a few of their utterances here. The people have said, "Yours is a God-sent Government, a *Devraj*!" "May the English Government live for ever." "All over the country you Englishmen cry out, Save the people, save the people; we never heard anything like this before." Again, "The Saheb is our friend, when he is here we are all right, but he has to move up and down the whole line, and when he is away it is all wrong with us." "Our own people do not care for us;" and referring to the muccadums and other underlings, how often have they said, "they eat our pay; when we should receive ten or twelve annas, they give us only seven or eight. But for the English Government we should have been dead long ago." It is not at all necessary to enquire into the truth of these allegations, though their truth could very easily be established. It is enough for my purpose to say that such are the sentiments of the people, expressed to me again and again throughout all this famine time."

—A man named Comisky a private soldier in H. M.'s 83rd Regiment stationed at Kurrachee, committed suicide by shooting himself through the breast with his service rifle, Oct. 11.

—A Bunniah at Murree has committed suicide by drowning himself in a well. The man had lately hoarded an immense stock of grain, with the hope of

making a large profit; but the rain which unexpectedly fell entirely disappointed his expectations and he was threatened with a heavy loss, the fear of which was the cause of his putting an end to his life.

—Inverary Castle, the seat of the Duke of Argyll, has been completely destroyed by fire.

—The death of Sir B. H. Ellis, K. C. S. I., Member of the Council of the Secretary of State or India, is reported.

## Friday, October 19.

—The Str. *Deccan* with English Mails, left Aden for Bombay, Thursday, 1 A. M.

—The rain-fall in Bombay in 1877, so far, has been 70 in. at Colaba, 58 in the Fort, 71 Byculla. Has the Fort pluviometer been well looked after?

—The Tramway is to be extended to the Victoria Gardens, the Tramway Company making an overbridge for their own use.

—Deaths last week, 594.

—*Bombay Gazette*: "The heavy easterly squall that passed over this harbour on Wednesday night last between the hours of 8 and 10 p. m. caused some serious damage to property in the harbour. About twenty-three prows were dismasted, and several that were deeply laden were sunk. Some were lost on account of their dragging their anchors and coming into collision."

—The announcement, says the *Civil and Military Gazette*, that Her Majesty the Empress has approved of the appointment of the Rev. Valpy French as Bishop of Lahore, will be hailed with satisfaction by every class of the Christian community in this province. Mr. French combines refined scholarship with unostentatious piety and religious zeal; and during the many years that he presided over the Divinity College, which he was mainly instrumental in founding in this station, he won the respect and affection of all who knew him. We feel sure that no better choice could have been made for the new appointment, and we congratulate Mr. French on his well-deserved advancement.

—Britto, the murderer of Mr. Roonan, was arrested yesterday at Vingorla, on board the Str. Nagotna. It seems that at first his brothers tried to make it appear that Mr. Roonan had committed suicide. It was the apothecary who sent for the Police.

—A correspondent of the *Bombay Gazette* says: "In the beginning of September last, when subjoining a paragraph from the *Englishman's, Evening Journal* to the effect that the "Fruits of Philosophy" had found its way to some private residences in Calcutta, you had remarked ironically that the morals of that city had greatly to do with the premature exposition of the above book in that city. But now I find that several Parsee youths possess the above book and seem to devour its contents as greedily as Fielding's Parson Adams reading his favourite Eschylus. Nay, these youths circulate this book among their fellow brethren and lend it on a commission, while others invite a party of their friends to their bungalows and read over the contents, allowing everybody to discuss the merits or demerits of a favourite medicine applicable to a case at point."

—At the request of the Rev. Mr. Mackichan, the *Times of India* to day publishes (from the *Madras Mail*) the letter in which Rev. Mr. Miller of the Free Church Mission, Madras, replies to Mr. Duncan's letter which appeared in the Bombay paper last month.

—The missionaries of the A. B. C. F. M. are holding their Annual Meeting, at present, at Ahmednuggur.

—*Indian Chr. Herald:* "We are glad to welcome Mr. A. C. Rudra, Barrister-at-law, back to Calcutta. He not only became a member of the bar while in England, but a disciple of Christ also and for this reason he is to be the more cordially welcomed."

—Same: "A correspondent of the *Indian Mirror* doubts whether, 'any Christian outside the Missionary Societies, ever cares to preach his Bible to the benighted heathen.' We are thankful to be able to inform him that there are in the Christian Church hundreds upon hundred of men and women who though quite unconnected with the several noble missionary societies do real missionary work unostentatiously and quietly."

# Miscellany.

—We say that if you, dear reader, want a calm, rich, joyous life in your soul, you must not reserve a single inch of territory from the boundless claim of Jesus. We do not simply mean that you are to confess and unbosom your all to Christ, but that you are to take the ethereal factors of your being, such as your plans, tastes, afflictions, defeats, desires, philosophies, futurities, even laudable ambitions with regard to your family and your work, take this spiritual territory of thought and affection, and yield the last inch to the divine Proprietarch; and you will find that, for all you have given out of yourself to God, He has given you something out of His fulness which was infinitely better than what you surrendered. You need not be afraid to abandon yourself to Christ. The deeper you are buried in the will of God the safer you are for both worlds. Hold nothing in reserve from Christ, and He will hold nothing in reserve from you. Have you a stock of old trials, bereavements, and disappointments which you often recount over on cloudy days? Take all that species of property, and consign it to Him who bore our sorrows: do not take it back, but let Him keep it, and He will give you the newly-coined comforts and joys of His own bosom. To have not one single reserve held back from God, is the way to have plenty of reserve power with men.—*Western Christian Advocate.*

—You err greatly if you snppose that your own hands and brain alone are working out your destiny. In our saddest moods we think we stand alone, and all the world against us. My brother, it is a priceless truth for you, this morning, that if you are one with God through Jesus Christ, there is not a created intelligence in this world and in all worlds that is not this moment and every moment adding to the wealth and worth of your being; working out your highest interests. You can stand with a sublime faith and a heart at rest and look upon all men who are in seeming antagonism to you and say, "You are mine, working out God's will concerning me." There is noreal enemy to one who is in Christ Jesus. The world in all its beauty is yours.—Dr. C. H. Payne, as reported in the *Chatauqua Daily Herald.*

# Selections.

## HOW TO PREACH SO AS TO CONVERT NOBODY.

BY PRES. C. G. FINNEY.

The design of this article is to propound several rules, by a steady conformity to any one of which a man may preach so as not to convert anybody. It is generally conceded at the present day that the Holy Spirit converts souls to Christ by means of truth *adapted to that end.* It follows that a selfish preacher will not skillfully adapt means to convert souls to Christ, for this is not his end.

Rule 1st. Let your supreme motive be to secure your own popularity; then, of course, your preaching will be adapted to that end, and not to convert souls to Christ.

2nd. Aim at pleasing, rather than at converting your hearers.

3rd. Aim at securing for yourself the reputation of a beautiful writer.

4th. Let your sermons have the following characteristics:—

Let them be written with a high degree of literary finish.

Let them be short, occupying in the reading not to exceed from twenty to twenty-five minutes.

Let your style be flowery, ornate, and quite above the comprehension of the common people.

Be sparing of thought, lest your sermon contain truth enough to convert a soul.

Lest your sermons should make a saving impression, announce no distinct propositions or heads, that will be remembered, to disturb the consciences of your hearers.

Make no distinct points, and take no disturbing *issues* with the consciences of your hearers, lest they remember these issues, and become alarmed about their souls.

Avoid a logical division and subdivision of your subject, lest you should too thoroughly instruct your people.

Give your sermons the form and substance of a flowing, beautifully-written, but never-to-be-remembered essay; so that your hearers will say, "It was a beautiful sermon," but can give no further account of it.

Avoid preaching doctrines that are offensive to the carnal mind, lest they should say of you, as they did of Christ, "This is a hard saying. Who can hear it?" and that you are injuring your influence.

Denounce sin in the abstract, but make no allusion to the sins of your present audience.

Keep the spirituality of God's holy law, by which is the knowledge of sin, out of sight, lest the sinner should see his lost condition and flee from the wrath to come.

Preach the gospel as a remedy, but conceal or ignore the fatal disease of the sinner.

Preach salvation by grace; but ignore the condemned and lost condition of the sinner, lest he should understand what you mean by grace, and feel his need of it.

Preach Christ as an infinitely amiable and good-natured being; but ignore those scathing rebukes of sinners and hypocrites which so often made His hearers tremble.

Avoid especially preaching to those who are present. Preach about sinners, and not to them. Say *they*, and not *you*, lest any one should make a personal and saving application of your subject.

Aim to make your hearers pleased with themselves and pleased with you, and be careful not to wound the feelings of any one.

5th. Preach no searching sermons, lest you convict and convert the worldly members of your church.

6th. Avoid awakening uncomfortable memories by reminding your hearers of their past sins.

7th. Do not make the impression that God commands your hearers *now* and *here* to obey the truth.

8th. Do not make the impression that you expect your hearers to commit themselves upon the spot and give their hearts to God.

9th. Leave the impression that they are expected to go away in their sins, and to consider the matter at their convenience.

10th. Dwell much upon their inability to obey, and leave the impression that they must *wait* for God to change their *natures.*

11th. Make no appeals to the fears of sinners; but leave the impression that they have *no reason* to fear.

12th. Say so little of hell that your people will infer you do not believe in its existence.

13th. Make the impression that, if God is as good as you are, He will send no one to hell.

14th. Preach the love of God, but ignore the *holiness* of His love, that will by no means clear the impenitent sinner.

15th. Often present God in His *parental* love and relations, but ignore His *governmental* and legal relations to His subjects, lest the sinner should find himself condemned already and the wrath of God abiding on him.

16th. Preach God as *all mercy*, lest a fuller representation of His character should alarm the consciences of your hearers.

17th. Try to convert sinners to Christ without producing any uncomfortable convictions of sin.

18th. Flatter the rich, so as to repel the poor, and you will convert none of either class.

19th. Make no disagreeable allusions to the doctrines of self-denial, cross-bearing, and crucifixion to the world, lest you should convict and convert some of your church-members.

20th. Admit, either expressly or impliedly, that all men have *some moral goodness* in them; lest sinners should understand that they need a radical change of heart, from sin to holiness.

21st. Avoid pressing the doctrine of total moral depravity; lest you should offend, or even convict and convert, the moralist.

22nd. Do not rebuke the worldly tendencies of the church, lest you should hurt their feelings, and finally convert some of them.

23rd. Should any express anxiety about their souls, do not probe them by any uncomfortable allusion to their sin and ill desert; but encourage them to join the church at once, and exhort them to assume their perfect safety within the fold.

24th. Preach the love of Christ not as enlightened benevolence, that is holy, just, and sin-hating; but as a *sentiment*, an involuntary and undiscriminating fondness.

25th. Be sure *not* to represent religion as a *state of loving self-sacrifice* for God and souls; but rather as a free and easy state of self-indulgence. By thus doing you will prevent sound conversions to Christ, and convert your hearers to yourself.

26th. So select your themes and so present them as to attract and flatter the wealthy, aristocratic, self-indulgent, extravagant, pleasure-seeking classes, and you will not convert any of them to the *cross-bearing* religion of Christ.

27th. Be time-serving, or you will endanger your salary; besides, if you speak out and are faithful, you may convert somebody.

28th. Do not preach with a divine unction, lest your preaching make a saving impression.

29th. To avoid this, do not maintain a close walk with God, but rely upon your learning and study.

30th. Lest you should pray too much, engage in light reading and worldly amusements.

31st. That your people may not think you in earnest to save their souls, and, as a consequence, heed your preaching, encourage *church-fairs, lotteries,* and other *gambling* and *worldly* expedients to raise money for church purposes.

32nd. If you do not yourself approve of such things, make no public mention of your disapprobation, lest your church should give them up, and turn their attention to saving souls, and be saved themselves.

*(To be continued.)*

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

## TELEGRAPHIC NEWS.

*Rome, October 11th*: The Congregation of the Propaganda Fide has subscribed 25,000 francs towards the Indian famine relief fund.

*London*, 11*th*: The Oriental Bank pays a dividend of 5 per cent, for the half year.

12*th*: The Mansion House Fund for the relief of the Indian Famine amounts to £350,000.—Her Majesty the Queen has been graciously pleased to approve of the appointment of the Rev. Valpy French to the new Bishopric of Lahore.—In a speech made by Lord Salisbury at Bradford yesterday, his Lordship said that the worst stage of the Indian famine had been passed. He urged emigration as the best remedy for an excessive population and also for bettering the moral and social condition of the people and preventing a similar calamity in the future. Referring to the Turco-Russian war, he said it had dispelled the fears at one time entertained of the aggressive power of Russia. It was impossible to predict whether the war would be prolonged or an early peace brought about. The war was one of the peoples of the two countries engaged and not of their respective Sovereigns, and nntil their passions had been satisfied peace could not be concluded.—Ahmed Mukhtar Pacha telegraphs that on the 9th he was attacked by the Russians whilst concentrating his troops at Aladchad, and that after five hours' indecisive fighting the Russians retreated at nightfall, having lost 1,200 men.

*Paris*, 12*th*: Marshal MacMahon has issued a Proclamation in which he denies that the Republic is imperilled by clerical influence. He also urges the return of the nominees; and says that duty forbids them to desert their post.

*London*, 15*th*: A despatch from Reouf Pacha, dated Schipka Pass, 11th, has been received stating that the weather having cleared he reconnoitred, and found that the enemy had taken up new entrenched positions. Artillery and musketry firing has been resumed.—The Bridge across the Danube at Nikapolis has been carried away by the floods.—An attempt by the Turks to force a passage across the river at Kalarash has been frustrated.—The prisoners in the Penge case, who were sentenced to be hanged, have been respited.—Obitury.—Colonel Thomas Crombie, 96th Regiment.

*Paris*, 16*th*: The latest Electoral Returns give 330 Republican and 190 Conservative candidates.—NOON, The following are the complete Electoral returns, except for the colonies. 314 Republican and 201 Conservative candidates have been elected, 14 by a second ballot.—The Government gain 43 seats.—The Conservative journals urge conciliation, neither side being victorious.

*London*, 16*th*: The Russians are bombarding Sulina. The population have fled from the city.—There is fine weather now in Bulgaria, and Suleiman Pacha is reconnoitring the country.—Chefket Pacha has defeated a Russian force out foraging and captured 20,000 sheep and 500 cattle.—A Russian official despatch states that Ahmed Mukhtar Pacha attacked their positions at Yaghni, but was repulsed after some severe fighting.—The Porte has sent a note to Servia of a pacific tone concerning the latter's armaments.

17*th*: A Russian official despatch states that the Russians on the 15th instant gained a complete victory over Ahmed Mukhtar Pacha at Alndjadagh, capturing many guns and prisoners, and driving the Turks from the road to Kars.—A Turkish official despatch from Ahmed Mukhtar Pacha states that on the 15th instant he fought a great battle, and that at the moment of wiring, the Russians were retreating. The full result of the battle is wanting in the Turkish despatch.—A Russian official despatch, dated Karajal, 16th, has been received, stating that on the 14th the Russians captured the heights of Orlok compelling the defenders to retreat towards Kars and Vezinker, and thus turning the Turkish Army.—On the 15th the Russians attacked Ahmed Mukhtar's positions and carried Mount Awlias, thus cutting the Turkish Army in two; that portion which retreated towards Kars was then attacked and completely defeated with enormous loss in killed, wounded, and prisoners, while the other part of the Turkish army with Ahmed Mukhtar Pacha at Aladjadagh was surrounded, and after some severe fighting compelled to surrender. Seven Pachas, 32 guns, and an immense amount of war material was captured.—Ahmed Mukhtar Pacha has fled to Kars

18*th*: Depatches received from Ahmed Mukhtar Pasha mostly confirm the Russian official accounts of the desperate battles on the 14th and 15th inst. The Turkish loss is given at 800, whilst one and a half regiments of Russian Cavalry and four Battalions of Infantry are reported as completely destroyed.—Ahmed Mukhtar Pasha explains his defeat as the Russians had been powerfully reinforced and had a superior number of guns. The Turks also had lost many of their superior officers in recent battles.—Reouf Pasha announces that there is three feet of snow in the Schipka Pass.—The result of Suleiman's reconnoissance goes to show that the roads are still too unfit to allow of the movements of large masses of troops.—The intended visit of the Empress of Russia to Bucharest has been abandoned in consequence of the Russian head-quarters having been transferred to Sistova.—Cleopatra's needle has been abandoned in the Bay of Biscay in consequence of a heavy gale.

*Paris*, 18*th*: The Republican journals reject the idea of conciliation towards the Conservative party.

## PASSENGERS SAILED.

Per P. and O. Str. *China*, 15th:

For Southampton.—Surgeon Major W J Page and Mr and Mrs Cousens, Mr J Barnicott, Mr G Hobgood, Sub-Conductor Williams, and Mrs Seton.

For Brindisi.—The Hon Mr Justice Kemball, Colonel Pierce, and Mr and Mrs E H Whitefield, Mr Nash, Mr W F Watson, and Mr H H Swan.

For Venice.—Colonel and Mrs Benson, Dr Seawan, Mr Crowan and child and Mrs Crocker.

For Aden.—H E Lt-Genl Sir Chas Staveley K C B.

For Suez.—Mr Fontchay.

## PASSENGERS ARRIVED.

Per Str. *Europa*, 17, from Glasgow:

Rev Mr Robinson, Mr C J Jones, Mr Meyrick, Mrs Cullen, Miss Knowles, Mrs Miller, Miss Miller, Mr Miller, Mr and Mrs W H Middleton, four Misses Amesbury, and Mr Hennessy,

# Domestic Occurrences.

## MARRIAGES.

ADAMS—RYAN—Oct 15th, at Christ Church, Byculla, by the Rev Dr. Maule, Charles Bury Adams, Lieut., H. M.'s 66th Regiment, to Mary Alice, daughter of P. Ryan, Esq.

HOTZ—WILKINSON—Oct 18th, at St. Thomas's Cathedral, Bombay, by the Rev G. Lewis, Charles Robert Hotz, Zurich, Switzerland, to Florence Elizaboth, daughter of the late John Wilkinson, of Liverpool

## DEATHS.

JAMES—October 15th, at Mhow, Central India, of dysentery, Elta de Toni, wife of Lieut M. James, 3rd Bombay Cavalry, aged 19

GRANT—Sept. 24th, at Bushire, Persia, the son of Major Charles Grant, Officiating Political Resident in the Persian Gulf, aged 7 months.

## "BOMBAY GUARDIAN."

*Subscriptions received from 13th to 20th Oct, 1877*

*at the new rate.*

T. Dinwenddie, 22nd December 1877, Rs. 2; James Aitken, 15th December 1877. Rs. 1-8; Geo. Hepworth 7th January 1878, Rs. 3; William Corroll, 22nd November. 1877, Rs. 2-8; Mrs. Briggs, 7th June 1878, Rs. 7-10; W, Willard, 31st December 1877, Rs. 1-8; Surgeon Major. C. R. G. Parker, 31st January 1878, Rs. 7-10; J. G. Browne, 14th October 1877, As. 8; Mrs. E. Barton, 31st December 1877, Rs. 1-8; C. Jacka, 13th December 1877, Rs. 1-8; T. D. Paddy, 7th December 1877, Rs. 1; R. J. Sharman, 31st October 1877, As. 8; A. Perkins, 5th July 1877, Rs. 1; H. Neal, 7th November 1877, Rs. 1; G. H. Edwards, 24th October 1877, Rs. 2-8; J. H. Hausherr, 22nd May 1878, Rs. 4.

# Advertisements.


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PROF. Banerjea M. A. L. B. of the Free Church Institution, Calcutta, will (D.V.) deliver a lecture in the Free General Assembly's Institution on Sabbath evening (to morrow) at 8 P. M. Subject: "The true doctrine of the Love of God."

## BOMBAY TRACT AND BOOK SOCIETY.

The ANNOTATED NEW TESTAMENT IN MARATHI, edited by Mr. Baba Padmanji, is now published, and may be had at the following prices, viz:—

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## HOUSE OF HOPE.

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# SARSAPARILLA.

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